



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

for "soul," — its literal meaning, however, is "begging, craving, desiring;" (4) *ug-skëñ'-në* (soul, spectre, phantom, ghost, death), strictly applied to the sensitive soul and not to the intelligent or reasonable soul; the literal meaning of the word is "bone," — the primitive Iroquois regarding the "bones" as the soul's abode; (5) *oiä'-ron'*, a crystallization of the idea of metempsychosis, for this word, which is also applied to the fetish or symbol of the tutelary spirit of soul of a person, is a derivative which really signifies, "what is typified, copied, imitated in form," etc.; from *oiä'-ron* comes the general Iroquois word for "flesh," *oieroñ'tä'* ("the substance of the soul").

Sexual Taboo. A Study in the Relations of the Sexes. By A. E. CRAWLEY. Journ. Anthropol. Inst. (London), Vol. XXIV (1894-5), pp. 116-125, 219-235, 430-445.

The author has collected from the accounts of travelers an immense store of information, of value especially to the psychologist, on the taboos and prohibitions of sex. The social etiquette, political status, family-life, occupations, religious rites and customs, language, table-manners, etc., of men and women of primitive races in all parts of the world are passed under review, and it is to be hoped that the author, who styles his essay "a preliminary sketch," will soon give his studies some substantial and lasting form. The following sentences are worth quoting here: "The social relations of the sexes have rarely followed the lines marked out by natural laws. At an early stage of culture man seems to have exerted his physical advantages, and to have thus readjusted the balance in his own way. The subjection of the female sex is a general law of history. The inferior position of women does not, however, necessarily involve ill-treatment; which is rare, or unfair division of labor, which has perhaps in many cases been mistakenly ascribed. The main result with which I am concerned is the attitude of superiority assumed by man, and his contempt for woman as a physical and social inferior. The latter opinion of the female sex is the result of subjection, while the feeling that woman is the 'weaker vessel' is universal and may exist independently."

Shamanism in Siberia and European Russia, being the second part of "Shamanstvo." By PROF. V. M. MIKHAILOVSKII, of Moscow. Translated by Oliver Wardrop. Ibid., pp. 62-100, 126-158.

A detailed account of shamanism and shamans among the primitive peoples of European Russia and Siberia, replete with items of psychologic import and value. The training of the priests, the trances, exorcism, and the paraphernalia of the "medicine man" are all treated of, beside legends and folk-lore belonging to the subject. Interesting is the following passage: "Shamanism among the Siberian peoples is at the present time in a moribund condition; it must die out with those beliefs among which alone such phenomena can arise and flourish. Buddhism on the one hand, and Mohammedanism on the other, not to mention Christianity, are rapidly destroying the old ideas of the tribes among whom the shamans performed. Especially has the more ancient Black Faith suffered from the Yellow Faith preached by the lamas. But the shamans, with their dark, mysterious rites, have made a good struggle for life, and are still frequently found among the native Christians and Mohammedans. The mullahs and lamas have even been obliged to become shamans to a great extent. Many Siberian tribes who are nominally Christians believe in the shamans, and have recourse to them."